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ABSTRACT

This module is one in a series of teaching modules developed for a contemporary social studies curriculum. The purpose of this module is to develop an understanding of the sources of content to be used in an intercultural awareness curriculum and to reinforce teaching strategies learned in the other modules by applying them to the development of lessons in intercultural understanding. The terminal competency for this unit is: Given selected information on the "objects" and "dimension" of intercultural understanding, the reader will be able to derive a generalization from a set of cross cultural data and write a lesson plan incorporating an "object" and a "dimension" of intercultural understanding. The first section of the work discusses the development and applications of behavioral objectives in constructing an intercultural understanding curriculum. The second part contains case studies of two different cultures: The Hopi Indians of Northeastern Arizona; and A Japanese Family. Related modules are SO 005 444 through SO 005 450. (FDI)

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SP 005 443

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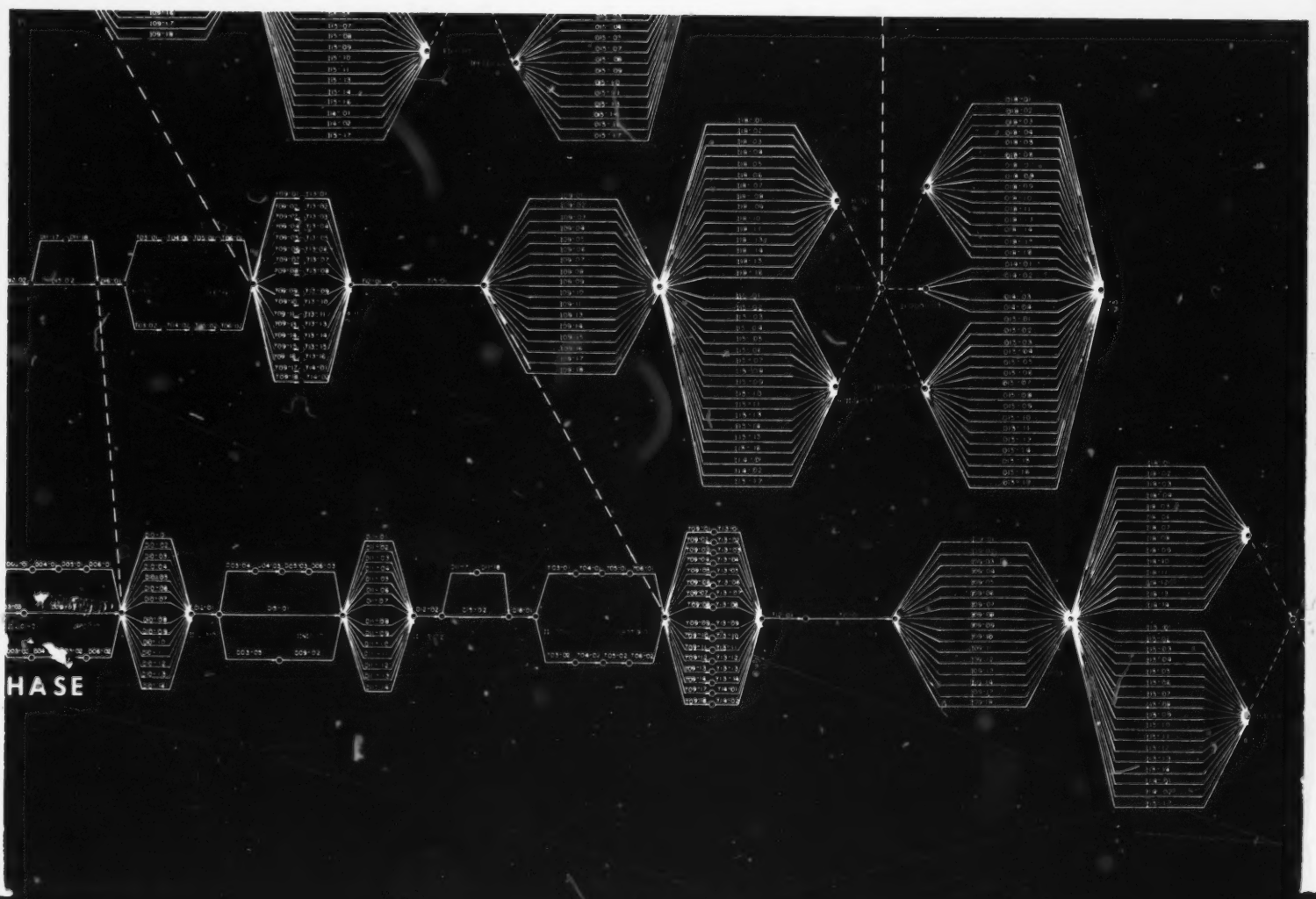

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# SOCIAL STUDIES FOR THE ELEMENTARY SCHOOL

## PROFICIENCY MODULE #7

## INTERCULTURAL UNDERSTANDING -

## THE PROBLEM AND A PROCESS

University of Georgia

College of Education

Department of Social Science Education

Written by

Everett T. Keach, Jr.

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# INTRODUCTION

The previous instructional modules have been designed to assist in the development of several key teaching strategies considered viable for a contemporary social studies curriculum. Such strategies as concept identification, concept analysis, valuing, questioning are at the heart of methodology in social studies education. The question now remains, "What shall be the content of the curriculum?" This module will explore one approach - a curriculum focussed upon intercultural understanding.

The purposes of this module are to: (1) develop an understanding of the sources for content to be used in an intercultural understanding curriculum, and (2) reinforce previously-learned teaching strategies by applying them to the development of lessons to assist the child in understanding the human condition.

# BEHAVIORAL OBJECTIVES

The sequence of activities in this module is designed to develop the terminal competency listed in the following behavioral objective.

I. Terminal Competency

Given selected information on the "objects" and "dimensions" of intercultural understanding, the reader will be able to derive a generalization from a set of cross cultural data and write a lesson plan incorporating an "object" and a "dimension" of intercultural understanding.

II. Enabling Activities

A. The terminal objectives of the following modules are considered as enabling objectives for this module.

1. Organizing knowledge for Instruction
2. Harmonizing Questions and Activities Used by Teachers with the Level of Cognitive Behavior Expected of Pupils
3. Concept Formation-Concept Teaching
4. Interpreting Data

5. Role Playing and Simulation

6. Values and the Valuing Process

B. Given selected information on the "objects" of intercultural understanding, the reader will be able to derive from a set of cross-cultural data:

1. a generalization illustrating man-land relations and

2. a generalization illustrating man-man relations.

## PART I. INTERCULTURAL UNDERSTANDING: THE PROBLEM

For the purposes of this module, the term intercultural will be used not only to refer to interactions between cultural sub-groups within a culture but also to the interactions between and among nation-states. Quite often the literature distinguishes between these two patterns of relationships by referring to nation-state interactions as "international" relations and the patterns of behaviors between sub-groups within a nation-state as "intergroup" relations.

Basically, however, the problems of intercultural relationships are similar in content if not in size. Social conflict, for example, may exist in a small town in northern Maine between U. S. citizens of French and English origins, or it may exist between the nation-states of the United States and the Soviet Union. The basic elements of the problem can be similar even though the population size may be drastically different.

Of the many pressing problems facing the human species today, the problem of intercultural relations appears crucial to our survival. Changes in transportation modes and communication systems have brought more of the world's populace into contact with one another in contemporary society than at any other period in the history of man.

It is reasonable to assume that this trend will continue into the future. As this happens, we will find ourselves interacting, more frequently, with individuals and groups holding values and beliefs which differ from ours. Becoming aware of the causes of differences in our perceptual sets is crucial to positive intercultural interactions.

These perceptual sets, culturally determined, account for the opportunities and the realities of misunderstandings, suspicions, etc., and serve only as a hinderance to the effective solutions to problems which cut across cultural lines. One consequence of these interactions, particularly when they clash with one's values or customs is the strengthening of one's alliegence to his group. Whether it be the Bantus, the Hopis, the Kwoma or the white American from Poughkeepsie, N. Y., the individual has a "group consciousness." This consciousness tends to direct one to view others from outside his society from his own culture-bound set of values, folk-ways, customs and knowledge.

We like that with which we are familiar and do not value that with which we are not familiar. Kiplinger speaks of this ethnocentrism in his poem, "We and They."

All Good People Agree,
And All Good People Say,
All Nice People Like Us, Are We
And Everybody else is They;
But If You Cross Over The Sea
Instead of Over the Way
You May End By (Think Of It!) Looking On Me
As Only A Sort Of They!

Think for a moment about what would be the best thing to do if, upon arriving at the outside door to your kitchen, you found two fat, puffed-up, skintight white 1½" grubs* about to crawl across the kitchen floor. Write your answer here:

Now turn to the back of this page and note what a Bantu from the northern Congolese Forest area would zealously do to the two grubs crawling across the entrance to this home.

At this moment think of the reactions you might have upon learning you will soon be spending two weeks living with the Bantus. How do you feel about participating in the above eating habit? Probably your reaction is negative. A major

*grub: a soft, thick worm-like larva of an insect.

EAT THEM!

reason lies in the values and beliefs you hold about foods--values and beliefs probably shared by your group. These serve as criteria or standards for evaluating the "goodness" or "badness" of other's eating habits. Yet, one must realize that the Bantu people would probably react as negatively to our foods on the basis of their group-shared criteria.

Because ethnocentrism tends to lead us into exaggerating the importance of these behaviors which are part of one's own culture--those elements which tend to distinguish us from others--we have the foundation for the development of prejudices and stereotypes.

As more developing nations are taking their places alongside the technologically developed nations, there is a growing need for developing facilitative patterns of intercultural behaviors. It is for this reason that the schools' curricula must be concerned with the development of a program designed to improve intercultural understanding.

## PART II. INTERCULTURAL UNDERSTANDING: THE CURRICULUM

This presentation of an intercultural understanding curriculum is based, primarily, upon: (1) the work of the Foreign Policy Association and, (2) the University of Minnesota's Project Social Studies. The constraints of a module permit only a brief analysis of major considerations for curriculum content. Both documents deserve careful study for those considering an intercultural understanding program.[1]

In answering the question, what is to be understood, in an intercultural understanding program, we must identify the "objects" of study in such a curriculum.

Any curriculum designed to help us understand man must involve the learner examining the home of man--the earth. Man and other life-systems of which he is a part have an impact upon the physical environment and, in turn, are influenced by the environment. A study of man-earth interactions will help us to understand the bio-cultural development of the human species. Certainly, the cultural components of any human group cannot be fully understood without considering the

[1]Becker, James, Foreign Policy Association, An Examination of Objectives, Needs, and Priorities in International Education in U. S. Secondary and Elementary Schools, Project No. 6-2908, Contract No. OEC 1-7-002908-2028, Final Report, July, 1969.

West, Edith, The Development and Evaluation of an Articulated K-14 Social Studies Curriculum, Project Social Studies, University of Minn., Minneapolis, Minn., Project No. CRP-10-106, Final Report, August, 1968.

physical characteristics of the group's residence.

> Every human culture has developed in a particular area within the world setting. These areas are distinctive in the combinations of phenomena found there. Each cultural group has made changes both in its way of living and in the area it has occupied. The result of this combination of people and natural environment produced a regional distinctiveness that is significant...in understanding the world.[2]

As we explore man-land relationships with children we should be assisting them in formulating generalizations about these interactions which will help to explain human behavior.

To review your understanding of generalizations, complete Activity 1. Place the letter F before fact items, the letter C before concept items, and the letter G before generalization items.

Activity 1

1 _____Man

2._____The planet earth is part of our solar system.

3._____No two places are exactly alike.

4._____Ball Ground, Ga. is located in the northern part of the state.

5._____Enigma, Ga. is located in the southern part of the state.

6 _____Ball Ground, Ga. and Enigma, Ga. are not exactly alike.

7._____Both man and nature change the character of the earth.

[2]Steinhauser, Frederick R. "The Study of Geography." Background Paper No. 5, University of Minnesota, Project Social Studies, p. 9.

8._____Ways of living differ.

9._____Each culture is unique.

Check answers on the reverse side of this paper. If you have less than 8 correct responses review Module #1, "Organizing Knowledge for Instruction." If you have 8 or more correct responses, continue to Activity 2.

## Activity 2

From the following data presented in Cases 1 and 2, write a generalization which could be used as a cognitive objective for lessons focussing upon man-land interactions.

Case 1:

In southern Africa live a group of people called the Bushmen. They live a nomadic life wringing a bare existence from the land known as the Kalahari. This is a wasteland characterized by heat, dryness, grasses, and thorn trees. The area where they live averages less than 10 inches of rain yearly. Traveling in search of food, it is important for the Bushmen to seek evening camps near water sources.

> The water hole was at a place called Gautscha Pan in South-west Africa....Near evening, our trucks came over a rise of ground and we saw a huge dish-shaped depression, dazzling white in the sun. It was an enormous salt pan, a shallow lake in the rainy season,

1. C

2. F

3. G

4. F

5. F

6. F

7. G

8. G

9. G

> from December to March, but at this time of year the water had long since sunk away, leaving a white film of brine on a surface hard as pavement.
>
> Lazy Kwi showed us, at the eastern rim, a cluster of long green reeds. Beneath them was the water hole, which we later found, was deep and permanent.
>
> Kushe and her sister began to gather grass. When they had two large piles, they broke branches from a small tree, thrust them upright in the ground, and arched them together, then laid the grass over them and tied each shelter once around with sinew string. That was all. Kushe, Lazy Kwi, and the children moved into one hut. Kushe's sister took the other.[3]

Case2:

Deep in the mountains of inland Mindanao live a group of people called the Higaonons. They are a hunting and farming society, usually remaining in an area until the rains leach away the nutrients in the soil (3-4 years). Then they move to another site and clear another small patch of land for farming.

The area in which they live is a Tropical Rain Forest averaging over 80 inches of rain/year. Lying close to the equator, the climate is warm as well as humid. The following is a description of a recent visitor to the chief's home:

> A side trail no outsider would have spotted led straight up the near-vertical right bank. A five

[3]Thomas, Elizabeth M., "Bushmen of the Kalahari." National Geographic, Vol. 123, No. 6 (June, 1963), pp. 871-2.

hundred foot climb through the forest brought us to the base of a steep-sided scalped ridge accessible by logs felled across small ravines. The house cluster perched on the ridgetop high above the ground and supported by several trees and piles... We climbed a notched log that led into the structure....I had felt at once the charm of this curious tree dwelling... but now I began to take stock of its ingenuous design.

A single thatch-roofed platform served as the main chamber. Woven walls kept people in without rising to the roof to cut off the flow of air. Low platforms at one end and along both sides were marked off by dividers into family areas - the word "room" would not apply, for no screen or hanging separated one section from another....

Wildly wobbling causeways of the slenderest saplings connected this tropic equivalent of a baronial hall with several tiny houses, perhaps six by eight feet, in which related families dwelled.... The entire complex was an interconnected structure, and even a small motion in any part of it could be felt everywhere else. The flop of a rooster's wings, I discovered at four o'clock the next morning, set the whole place to vibrating. And what held all this together? Not a screw, not a nail, not a twist of wire, but elegantly made wrappings and bindings of split rattan. Feather-light and flexible, the tree house could resist all but the most violent storms or earthquakes....

Darkness fell with a suddenness possible only in a country of tall peaks, high trees and low latitude.... There was comfort in the closeness of others as night closed upon the lovely lethal jungle, where cobras now stalked roving rats and pythons thick as a man's thigh lay in wait for pigs and deer. These and leeches, venemous insects, and poisonous plants would threaten any human who walked the leaf-scented darkness....[4]

[4]MacLeish, Kenneth, "Help for Philippine Tribes in Trouble," National Geographic, Volume 140, No. 2 (August, 1971), pp. 228-30.

Generalization:

The second major object of study for improving intercultural understanding is man himself. There is a growing interest in having the pupil acquire a sophisticated understanding of his own species. Man is being viewed as one life type in a system of living and non-living things. Through his study of man the student may be better able to understand basic human behavior and social activities.

Man is also studied to note commonalities among the species' needs and behaviors. Such "cultural universals" as providing for biological and psychological needs are important areas of study. Differences are examined to discover the cultural basis of behavior.

In summary,..."students should come to understand human beings (1) as biological systems, (2) as personality systems, (3) as actors or role objects within social systems, (4) as 'products' of cultural systems, and (5) as participants in natural ecological systems."[5]

Turn to the description of the Bushmen and the Higanons and develop a generalization which could be your cognitive objective for a lesson designed to explore a characteristic of human beings.

[5]Becker, James, op. cit. p. 76.

Generalization:

The third "object" of intercultural understanding is the global social system. The subject matter involved is drawn from:

(1) information about the nation-states around the globe. This information is not the discrete isolated bits of data usually associated with such programs as "place-name geography" but the synthesis of these data into concepts and generalizations which help to array nations of the modern world along different dimensions relating to differences and similarities in their history, geography, politics, economics, culture, relations with other nations, etc.[6]

(2) a study of cross-national organizations. This study would be focussed upon the functions of some of the 100 organizations that link governments to governments. The study would also provide pupils with opportunities to note the ways in which national groups interact with one another in matters of global concern, e.g., exploitation of outer space, population control. (Ex. UN, NATO, UNICEF)

[6]Ibid., p. 78.

These, then, are the "objects" of intercultural understanding. There is another aspect to a curriculum focussed upon intercultural understanding. It may be referred to as the "dimensions" of the curriculum.[7] For the purpose of this module, we will examine one of the dimensions-training in the ability to make "humane" evaluations of intercultural activities. This entails developing a curriculum which assists in freeing one to some extent from egocentric and ethnocentric thinking. The objective of this dimension is to prepare an individual who can make normative judgements based upon "an awareness of the fact that any phenomenon of any complexity can (and normally should) be judged by not one but many standards, and that a phenomenon so judged can be judged 'good' in some respects and 'bad' in other respects."[8]

Finally, this dimension of the curriculum should be structured to develop an individual who has an ability to engage in empathic thinking-able to put oneself in another's shoes. These characteristics of thinking are indeed at the heart of a curriculum which has as its objectives the development of a person who perceives himself and others as part of a world societal system.

[7] Ibid., p. 81.
[8] Ibid., p. 97.

CASE NO. I

# The Hopi Indians of Northeastern Arizona*

by Shirley Holt

## 1. Introduction

The Hopi live in three groups of villages atop a mesa in Northeastern Arizona. Their villages are likely the oldest continuously inhabited ones in North America, (tree-ring dates have established occupancy of Oraibi since early in the 12th century) and are called pueblos from the word used by the Spanish in reference to them. The Hopi speak a language related to those spoken by the Indians who lived in the Great Basin area of Utah, Nevada and western Colorado, called Shoshonean; it is distantly related to Aztecan of Mexico and is grouped into a larger language family--Uto-Aztecan. The Hopi are cultural descendents of the Anasazi and Mogollon cultures known archaeologically in the southwest, among which are the famous "Cliff Dwellers" of Mesa Verde and elsewhere. The Spanish who encountered them in the 16th century attempted to establish missions among them in the 17th century. The Hopi resented the priests' demands and revolted in 1680, killing all the Spaniards in the area. Although attempts were made to reestablish a mission, these failed and the Hopi remained relatively isolated until after the establishment of the reservation by the U.S. government in 1882. The following is a description in the "ethnographic present"--that is 35 years and more ago when ethnographers made extensive observations. It is not a description of present day conditions.

*Modified from materials developed by the Project Social Studies Center of the University of Minnesota under a special grant from the U.S. Office of Education. (Project No. HS-045) Dr. Edith West, Director. (1967).

A. The site: Hopi Environment and Ecology

They are maize cultivators, though their land is arid. Their crops depend upon water from streams and springs which run off from the plateau on which they live. Direct rainfall is insufficient to raise their staple crops, but small streams drain from the surface into the floor of their valley and seepage from underground sources into springs emerging just above the base of the cliffs provide enough water to use in a system of flood water farming in which naturally flooded areas are modified to a small extent and utilized to produce many kinds of corn, melons, squash, beans and peaches. Some of the larger springs are used to supply drinking water for the villages and some are used to maintain irrigated gardens; water from these gardens is stored in tanks walled by rock or clay, and some of the gardens themselves are terraced below the tank so that water can be made to flow to them from the tank, while others located above the tank must be watered by hand. These small plots are used to grow chile, onions, cress, sweet corn and vegetable dye plants for coloring corn bread. Floods and blown sand continually endanger the crops and make some of the cultivable land useless. Drinking water as well as all other supplies must be carried up to the top of the mesa to the villages which are about two hundred feet above the fields. The Hopi do a small amount of hunting, mainly of rabbits which are taken in commercial hunts and dispatched by boomerangs. Formerly, they hunted deer and antelope. They gather tobacco, pinion nuts, juniper berries, mesquite beans, prickly pear and other wild foods and useful plants. They raise some livestock, sheep, donkeys and horses, though in Pre-Columbian times their only domestic animals were the turkeys which provided ceremonial feathers and were pets but were not used as food, and the dog. The Hopi do weaving; formerly cotton was grown for this purpose but now wool is used. Pottery and baskets are made by some Hopi. Trading of their agricultural products and textiles was formerly done to obtain skins, nuts, meat and baskets

from the food-gathering peoples who lived in the surrounding area and is now done with American traders for cloth, sugar, and tools. Turquoise beads have been made by the Hopi since ancient times and are still made although stone axes, knives and arrow points are no longer made.

## The Social Structure of the Hopi Family

### A. The Residence Group, Lineage and Clan

The Hopi live in a 2 story plastered "apartment" that has a flat roof of lath, brush and clay laid over heavy pine beams, low narrow wooden doors, small windows, a paved stone floor on the lower story and above floors on the upper story. The rooms are about 10 to 12 feet square and are quite dark, and much of the time people who live there work on its flat roof, at the hardened clay baking oven outside the house, or elsewhere. Sleeping, eating and working are done on the upper story of the house, while lower story rooms are used for storage. Each individual nuclear family of mother, father, and unmarried children occupy one upper story room and use another lower story room for food storage; there is little furniture in the room save a mud fireplace for cooking in a corner of the room, water storage jars in another corner, a low bench along the wall, and at one end of the room a three-compartment metate, or grinding mill of stone. Beds are blankets or skins spread on the floor. One nuclear family might live in such a room. Through a doorway in the neighboring rooms live relatives on the mother's side, as the Hopi are what the anthropologists call a "matrilineal" society (relationship is traced through the female line) who practice "matrilocal residence" (men come to live in the homes of their wives). A married woman in Hopi society lives with her mother and her husband, her sisters, married and unmarried, and their husbands and children, and her mother's sisters and their nuclear families, if any. (If her mother's

mother and/or her sisters still lives she will be a part of the residence group also). The houses in this society belong to the mother, and the mother's lineage holds land and valuable ritual duties and perogatives also. The father has many rights within his own matrilineal lineage which he continues to enjoy after marriage; he continues to help work his mother's and sister's lands for them after he marries, although he is also responsible for working his wife's land to feed his own nuclear family. Each matrilineal lineage is a part of the larger group of people who can no longer trace relationships specifically but who feel themselves to be related. This kind of group anthropologists call a clan. The Hopi clans, (Rabbit, Bear, Sun, etc.) trace their descent from the time they believe their ancestors emerged from underground to dwell on the surface of the earth. The father and mother in each nuclear family belong, of course, to a different lineage and clan; marriage must take place between people who are considered to be unrelated. Both continue to belong to their own matrilineal lineage and clan after marriage. The brothers of the women of a given family who marry and go to live with women of other lineages continue to have very important functions within their own lineages. It is one's mother's brothers who live elsewhere who bring a child gifts, give him advice and discipline, and provide many other important and necessary services in the lineage.

Family roles: Mother-Child Relationship.
A child in the Hopi society calls his own progenitress mother but calls her sisters mother also; behavior of all the mothers of a Hopi family toward all the children - not just the ones they physically produced but toward those we think of as nieces and nephews - can and does correspond to the following description. Within the family it is the mother who owns the house, furnishings and land and its agricultural products; (she has rights of usufruct over it although it is her lineage who is conceived to "own" it ultimately. Hopi concepts of property are of course not just like ours and a proper description of Hopi conceptions of "ownership" would be too extensive

for this paper). She passes such rights on to her children; girls receive houses and land at marriage and boys continue to have rights in lineage property throughout life. The mother is responsible for cooking and feeding her children from the produce of her land which is stored in the lower rooms of the house. Women must spend long hours grinding corn at the metate to make many dishes the Hopi enjoy, piki bread, etc. Corn is ground with "manos", grinding stones held in the hands on stone metates graded successively as to fineness. Mothers care for the children and for the house, its bedding, clothing, etc. They fetch water and may make baskets or pottery to exchange for produce from other Hopi villages or other groups living nearby who come to trade. (Each Hopi village had craft specialties among women.) They gather nuts, prickly pear and other foods and supplies from the area outside the village. Mothers give advice to their children and teach them skills and "the Hopi way." They do this with techniques of encouragement of proper behavior by verbal and other kinds of rewards, and also by threatening children with what the Kachinas may do to them. The Kachinas are the beautifully dressed, but frightening visaged spirit beings who are ancestors and also cloud beings who bring rain. They perform many beautiful ceremonial dances. They also visit the homes of everyone who has children during the course of one ceremony. When they visit the children, they punish bad deeds the children have done by whipping them while the children's families beg them to be easy and assure them of their children's good hearts. Children are told that the Kachina will take them away if they misbehave. If the children have been good, which is usually the case, the Kachinas may bring gifts of dolls to the girls and things like little bows and arrows to the boys (provided by members of the child's family). The Kachinas are really masked and costumed dancers who are impersonating the ancestors; they are men of the village who are told of the child's good or bad deeds by members of his family, although sometimes they choose to punish a child for something they

know he has done even though the child's family wants to protect him from punishment. They have words of praise or admonishment in addition to gifts and whippings, and the children do not learn that they are not really gods, but impersonators until the child is initiated into the Kachina cult under pain of death if the cult's secrets, which include the impersonation, are revealed to anyone who has not been initiated. Mothers do not spank or whip or use other physical sanctions to discipline children. They do "send them to Coventry" - participate with the rest of the household in refusing to speak or interact with a child beyond bare physical necessity in the case of a serious infraction of the Hopi way.

Father-Child Relationship:

Fathers work the children's lineage land to help provide for them. Their own children, however, do not inherit important lineage possessions, land and ritual perogatives, from their fathers. (Their sisters' children inherit such rights. For example, "chieftainship" of various kinds found in this society is inherited in this way--it is a lineage perogative and male chief's sister's child will inherit the office--not his own.) Fathers act as friendly advisers to their sons and daughters and as teachers of male skills to their sons. They teach sons the agricultural arts--planting, cultivating, and harvesting, etc. They participate in teaching good and bad behavior to children of both sexes and praise and warn, but never punish. Fathers choose their children's ceremonial fathers - unrelated men who are chosen to sponsor a man's children into membership in the Kachina cult. At initiation the ceremonial father gives the child presents. His own father gives him gifts also.

Husband-Wife Relationship:

Marriage in this society is by choice of the couple involved, with the advice and assent of one's mother's brother and lineage; love and affection is an important ingredient. Marriage is rather brittle

in this society and divorce is quite common; the procedure for obtaining a divorce merely requires a woman to take her husband's personal belongings and put them outside the door, in which case he moves back home with his own mother and sisters. Children always stay with their mothers. Marriage is a virtual necessity for all adults. Women must marry to obtain a suit of wedding clothes from their husband, who weaves and makes the garments. A wife keeps these clothes until her death; she must be buried in them in order to join her ancestors in the spirit world. Men weave garments for other members of the family as well. A woman cooks and cares for her husband; she need not, however, entertain his friends in her home. (His mother and sisters do that). Men work their wives' lands for them, performing necessary rituals to make the crops grow. They also keep herds of sheep and other animals which are not possessions of their wives, but are their own to dispose of as they like.

Maternal Uncle-Child Relationship (Mother's Brother):

One's mother's brother is responsible for giving gifts, advice and instruction, praise and punishment for good and bad behavior on the part of his sister's children. They in turn give him respect and aid. He is the person who sees to it that his sister's sons and daughters are brought up right, and it is up to him to make lazy youngsters get up and take long runs, or take cold dips in springs, or pour cold water on those children who like to lie in bed in the mornings, as well as give advice and admonitions. He sometimes brings pets to his nephews and nieces, as well as good actions of other kinds. He is responsible for helping provide the necessities of his sisters' household and helps to work in their fields to provide enough food for the family. If he is the head of the lineage and a clan chief, he controls ritual secrets which must be transmitted and performed to further the well being of the family, the clan, and the village; he will teach one of his sisters' sons the sacred lore and duties of his offices so that they will be continued.

Sibling Relationships:

Sisters continue to live with or near one another throughout life, aiding and cooperating with one another in many endeavors. Sisters and brothers are also expected to be close throughout life. Men can always return to live with their sisters after their parents death. Even after marriage they bring house guests to eat and sleep at their mothers and sisters homes. They receive aid for ceremonial duties from their sisters. They continue to help sisters with economic necessities, if needed. They visit married sisters often and have responsibilities, as already stated, toward their sisters' children.

Grandparent-Grandchild Relationship:

Grandparents are indulgent toward grandchildren. They do give advice, and advice from the old one is valued in this society. They may tell stories that show the right and wrong way of doing things, and warn of the dire consequences of acting Kahopi, not Hopi; such children may sicken and die and cause the family's crops to be ruined. Maternal Grandparents are ususally members of the child's residence group or live nearby, and as such are cooperative members of the household.

III. Ideal Behavior of the Hopi

Brandt has analysed the Hopi conception of the "ideal man" (or woman) in the following terms: The ideal Hopi is a good family man who is industrious and thrifty and who works to provide material comforts for his family; he shows affection and concern for his children and is cautious. He is agreeable in relations with others; he does not complain or get into disputes or get angry or act grouchy; he listens to criticism of himself by others. He is peaceable and does not get into fights (especially physical ones). He is cooperative in the groups he belongs to - his family and community enterprises; he must give time, effort, obedience and advice to others in these groups. He must be unselfish and must be generous with food and help. He must be honest and

must pay debts, keep his promises and respect property rights. He must be modest, quiet and unobtrusive; he must not try to be important or ambitious for power or snobbish. He must be cheerful, manly and brave; he must not be vengeful, jealous or worried. The Hopi think of themselves as peaceable and value highly the avoidance of violence and disputes; they seldon engage in physical violence of any sort, and aggression of any kind is thought to be paid off by sickness and trouble. The aggressive person who is obviously ambitious, or who would get angry and stick up for his rights in a vigorous way when he thinks someone is taking advantage of him would probably be approved of in most groups in American society, but among the Hopi such a person might well be accused of being Kahopi - having a bad heart - and even of being a witch or sorcere, and perhaps of thus causing sickness and trouble not only to himself but to other members of his family and community.

V. Changes in Hopi Life

Nowadays many Hopi families and households do things differently from the way their forbears did them. Many girls prefer to move into their own houses away from their mothers, and some even go to their husband's villages to live. The husband helps to provide the house. Usually the girl's lands are still utilized, but now many Hopi work for wages off the reservation. When the house of the family is removed to some distance away from the mother and sisters of the girl, there are not so many people to help her take care of children and to do housework and cooking, although many now prefer to be more independent. The children see their relatives less often, and the duties and responsibilities between them have lessened in practice, if not in ideals. Children now go to school, which has taken on some of the function of teaching and socializing the child. The Hopi now have other ways of making a living besides working family lands, although still persons in need are taken care of by members of their families. Some Hopi are Christians, so the family does not provide for those individuals such an important share of supernatural power as it does non-Christian Hopi.

CASE NO. II

The Japanese Family*

by Jennette Jones

SITE IDENTIFICATION

Suye Mura is a village ("Mura") on the island of Kyushu. It is located in Kuma County, which is a flood plain surrounded by mountains and drained by the Kuma River. For centuries Kuma County has been somewhat off the beaten track of trade with the Asiatic mainland and Christian missionization. However, in the 1920's a railroad was built linking the county to cities in the north and east, and the national system of agricultural guidance and education have also increased the resemblance between Kuma and other rural districts.

Suye Mura is one of nineteen villages in Kuma. Its chief crop is rice, with silkworms as a secondary product. Its 2.8 square miles consist of flat paddy fields on the south, mountains to the north, and some forest land. The population is 1,663 people, or 285 houses. (Nearly all civic duties and many social ones are by households rather than by individuals.) There are two small towns (population about 5000 each) near Suye Mura, where Suye people, traveling by foot or bus, buy farm tools, cloth, kitchenware, and gifts, and sell vegetables and firewood.

The mura is a political unit, unified by its headman, administrative office, school, and Shinto shrine. Within Suye Mura are 8 political subdivisions and 17 buraku, socio-economic units of about 20 households each. Each buraku has its own head, and takes care of its own funerals, festivals, roads, bridges, and so on, by cooperative effort.

*Modified from materials developed by the Project Social Studies Center at the University of Minnesota under a special grant from the U.S. Office of Education. (Project No. [illegible]-045) Dr. Edith West, Director, (1967).

Wet rice agriculture is the basis of the economy in Suye Mura. Kano is a broad flood plain criss-crossed by irrigation ditches fed by the Kuma River and its tributaries. Along the south side is a canal dug in feudal times. The people of the village raise only one crop of rice a year. Rice is sown in seedbeds in May. The seedlings are transplanted in June. Before the rice can be harvested in October, there is much weeding to be done. In the fall, part of the paddy is allowed to dry out and is used for raising wheat and barley which are cut in May. Then the fields are flooded once more and rice seedlings are transplanted in it in June. Thus some of the land is used both for rice and for dry crops.

Rye, wheat, and barley are grown as money crops in the winter. After them in importance comes silk cocoons. There are three crops a year, each taking about forty days from the hatching of the worms to the spinning of thread from the cocoons. The first cocoons are sold in early June, the second in late August, the third in early October. The inferior cocoons are kept at home to be woven into homespun fabrics by the women. Sericulture is generally women's work here, though men control the income which it brings.

Tools include wooden or iron sickles, hoes and mattocks, foot-powered threshers, and hand-powered wooden wind winnowers, looms, and spinning wheels. (Other material possessions in Suye in the late 30's included 3 radios, several phonographs, and several sewing machines.)

FAMILY STRUCTURE

The Matsumoto household consists of Reiko, a six year old boy, his fifteen year old sister, Nobu, his baby sister, Haru, his father and mother, and his father's father and mother. His mother's nephew Nano, age eighteen is also a

member of the household. He is the Matsumoto's servant, and works in the paddy in exchange for a rice payment to his parents, but he is also a member of the household, eating and sleeping with the family. Until last year, Reiko's grandfather (his father's father) was head of the household; he controlled the money, made the decisions about the family's economic activities, arranged to hire Mano, led the household in religious observances, and so on. But in his late sixties he retired and yielded his position to Reiko's father, who is an oldest son.

In addition to the Matsumoto household, who live and eat together, the family includes other close relatives. Mr. Matsumoto (Reiko's father) has two younger brothers. One is married and has set up his own household in Suye Mura, where he remains in close contact with his father and elder brother. Another brother was adopted into a family in another mura. Adoption usually occurs when a family has no son of their own; they arrange to adopt a son into their family who will take their name and carry on the family line. Often the adopted son marries a daughter of the family if there is one. Boys in their early teens are preferred for adoption, as they can learn more easily to fit into another family. A boy who is adopted out of his own family usually loses close contact with them, as he goes to live in another mura, and participates in a new household. Mr. Matsumoto also has a sister who is married to a man in another mura.

Implicit in the above relationships is a strong emphasis on the patrilineage, or line of descent through the father. The relative ages of boys is also important; the oldest always becomes household head, and there is no term which means simply "brother" or "sister". There are only "older brother", "younger brother", "older sister", and "younger sister". Since a man's

sons usually stay in the same mura (except when adopted out) and his daughters marry men in different muras, the functioning family consists of related men and their wives and unmarried children. Reiko's family, then, includes his father's near relations in the same mura, though other relatives are included in wedding and funeral services and various religious festivities.

## BASIC PHYSICAL NEEDS

### Food

Rice is not only the chief source of income, but also the staple food. It is eaten boiled with each meal, made into candies and cakes, used as money and gifts, fed (as rice water) to infants, made into liquor, shochu, which is drunk at all parties, and is the standard offering to the gods and spirits in the form of boiled rice and shochu.

Other foods grown, for home consumption and sale in the village or town, are radishes and sweet potatoes, the staple vegetables, and soy beans, which are made into soup (miso), sauce (shoyu), and curd cake (tofu). Soy beans are an important source of protein in the diet, since fish and chicken are eaten rarely except in banquets.

Horses and cows and occasionally goats are raised, but only as beast of burden. (their milk is considered dirty.)

### Clothing

Most of the clothing is kimono style, a long wrap-around garment held together by a cloth sash or obi. But there is much variety in style: different types of kimonos are worn for work and for parties, for men and women, for children, adults, and old people, and for winter and summer. European dress has been introduced recently, and is found more convenient for working in the fields. School children and teachers wear black European uniforms, and women sometimes wear European house dresses while working. But for festive occasions the kimono is always worn, and wedding clothes are usually woven at home by a man's mother and sisters, or by the bride and her mother.

Mending is done by a man's wife and female children. Sometimes work clothes and school dresses are made by professional seamstresses.

As indicated above, types of clothing express differing statuses within the society. The relative freedom and indulgence of young children and old people is expressed in their brightly colored (often red) clothing, which is not customarily worn by adults in their middle years.

Shoes are the traditional Japanese "thong" sandals, which are removed when one enters the house.

Housing

The typical house in Suye Mura, built by cooperative labor by members of the buraku, is a one-story cottage with thatch roof, sliding screen walls (paper inside, wood without), and some mud wattle. The usual rooms are the kitchen, which is somewhat detached from the rest of the house; the daidokoro, the most lived-in room where most casual visitors are received; the zashiki, which is the best room. It contains the finest floor mats; the butsudan (also where the ancestral spirits live, venerated daily as part of Buddhist ritual), and the tokonoma, alcove where the Shinto-god shelf, family treasures, and family pictures are kept. The master of the house and his wife sleep in this room, the baby with its mother and the next youngest child with the father. In addition there are separate sleeping alcoves for other members of the family. Grandparents usually sleep separately, each with one or two grandchildren. A servant may sleep alone or with children.

In addition to the main house is a separate bath house, toilet, outside oven, woodshed and, if the family is rich, a rice storehouse.

SOCIALIZATION

Benedict points out that the pattern of individual freedom in Japan is in many respects opposite to that in the United States. There, the child is freest in

early childhood. Children are wanted (partly to enhance the status of parents) and they are indulged by parents and even more by grandparents. The young child is displaced by a sibling usually after a few years, which often leads to strong ties between alternate children. But all children have a great deal of freedom until about 9 or 10. During this period they may boast freely, in marked contrast to the selfdeprecation which is obligatory for adults. Also, boys may express their aggressions freely by having temper tantrums and beating on their mothers, though a boy would never show disrespect to his father.

When people reach age 61 there is a special ceremony marking their passage into a different status. Actually, they may choose to continue as household heads until around age 70, and then retire from active work and responsibility. At this time, the grandparents revert to their early pattern of free expression. They demand attention, express their emotions freely (the old women are as bawdy as the men) and are generally freed from the duties and responsibilities which bind the young and middle-aged adults.

Japanese ideals of good and bad behavior are based on two basic attitudes. The first is a tremendous respect for hierarchy, or "taking one's proper station." This is reflected in Japanese bureaucracy, emphasis on the military, religious veneration of the Emperor, and also in the family, where children are taught the utmost respect for their fathers from their earliest years. (A mother with a baby on her back will bow the baby's head to teach it the appropriate gesture and attitude of respect for elders.) The unquestioning obedience which children accord to their teachers is another aspect of "taking one's proper station." The submission of wives to their husbands in many respects, and the deference which girls show to brothers, even younger brothers, are further instances.

The second attitude (see Benedict) is that each individual is "debtor to the ages and to the world."

The key to the whole system of relations in on, a load or indebtedness which one carries, a sense of obligation to anyone who is a benefactor. One receives on from the emperor, from ancestors and parents, formerly from the feudal lord, from teachers, and in all contacts of life. The reciprocals of this are two: gimu, which can never be repayed wholly, and giri, which is repayed with mathematical equivalents. Gimu includes duty to emperor and country, and also ko, one's duty to ancestors, parents, and descendents. Giri includes the duty to repay gifts brought to parties by friends, cooperative labor in building a house, or help in time of trouble. Giri-to-one's-name includes the duty to admit no failure or inadequacy. This system of obligations is not as rigidly adhered to by peasants as it was by the samurai in earlier centuries, and Japanese attitudes are becoming in many ways more democratic and more Western. However, the sense of on is at the basis of many relationships which would be incomprehensible if viewed and judged with Western assumptions.

There are two important methods of teaching Japanese children. One is by direct physical contact: the mother bows the baby's head, she places his body in the proper position for sitting or standing, the teacher guides the child's hand when teaching him to write.

More general is the employing of ridicule to impress on a child what behavior is unacceptable. Thus he learns to become independent of his mother, to work skillfully, to be respectful and diligent, and so on. When a child--at 3 or so--is old enough to play with his age-mates, he learns that they too will ridicule any deviant behavior, and that he is unacceptable to his family whenever he is unacceptable to the larger social group. This use of ridicule as a negative sanction makes the Japanese very sensitive to feelings of shame. The importance of giri-to-one's-name, (or saving face) leads to the employment of intermediaries in many touchy social situations. There is always a go-between, for instance, to arrange marriages, so that if one family is unenthusiastic the other will not be ashamed. A

man courting a young girl may come to her room with a towel over his face. She probably knows who he is, but if he is rejected he has saved face by remaining partly concealed.

The various roles within the family have been delt with implicitly above. Age, sex, single or married status, education, are all factors determining the status of each individual, and his relations with older or married or less educated people with whom he comes in contact.

Conflict is seldom open. The reason is the danger of shaming others. Avoidance, and the use of intermediaries are the two chief methods of avoiding open conflict.

COMMUNICATION

The railroad, newspapers, radios, bicycles, are all important in increasing the communication between Suye Mura and the nearby towns, and between rural and urban areas, between Japan and other countries.

Communal work, especially in the rice paddies, brings all able-bodied people together. There are many occasions for cooperative labor where adults learn from each other. The farmers are also taught by the priests on various festival occasions, and by the teachers on days when they visit the school for celebrations.

In addition to his family, the child in Suye Mura is much influenced by his teacher. Since education for 6 years is compulsory, the total effect is tremendous. Much of the education is moral and nationalistic, and some of the extracurricular groups attended by the young people have an important influence on them. For example, young girls are being taught the importance of pre-marital chastity. Boys in the 30's were continually bombarded with nationalistic propaganda. Military service was also a nationalizing and urbanizing influence.

By far the greatest learning, however, is still carried out within the family in Suye Mura.

Changes in Suye Mura Life

Today life in the village of Suye Mura reflects the impact of technology upon rural Japan. Although the town is still organized in twelve small clusters of homes buraku, there is now a buraku of cement homes with tile roofs. One notices the increased use of electricity for the running of home appliances, television, etc. Tile baths are replacing the wooden baths. Modern piped water systems are in evidence.

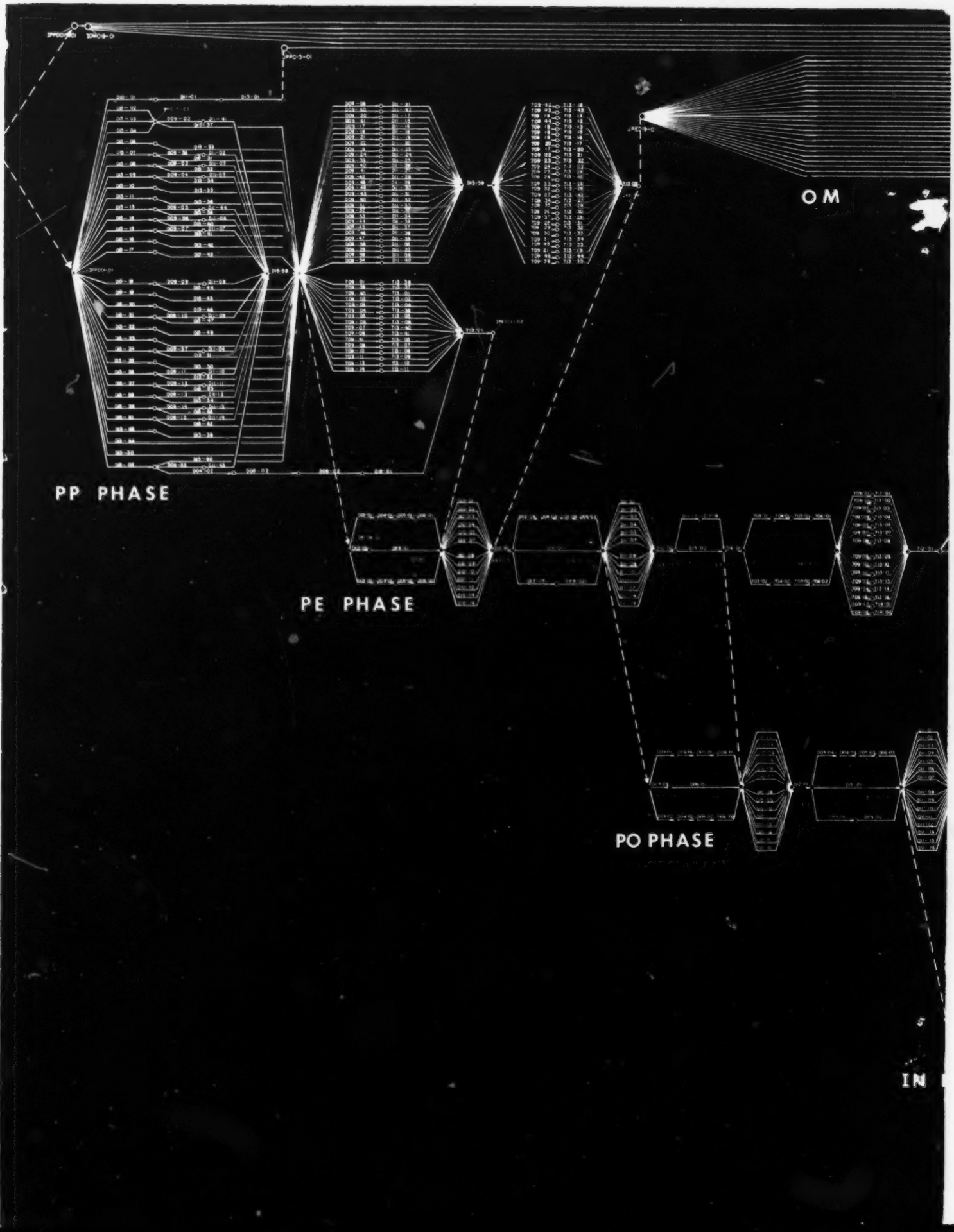
The work of the villagers has been modified also. Although agriculture is the main occupation, people can be found working in small industries connected to the electronics and other fields.

One notices that the food and clothing habits have been modified since World War II. Where meat and fish were occasional additions to meals, today they are considered to be staples. Produce is also purchased from other villages.

There is a mixture of western and traditional Japanese clothing to be seen worn by the villagers.

## TERMINAL ACTIVITY

For your terminal activity, you are to derive a generalization based upon your reading of the Hopi and Japanese cultures (materials which are attached to this module). The generalization is to focus upon one of the "objects" of intercultural education. Using this generalization as your lesson objective, prepare a lesson plan incorporating one of the "dimensions" of intercultural understanding. Your lesson plan model should be patterned after the ones presented in earlier modules.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